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Krishnaji, Theosophy and Service

By SIDNEY A. COOK

KRISHNAMURTI has often referred to the unnecessary complications in our thinking, and there seem to be some outstanding examples of our failure to accept an obvious and simple understanding of the things he says. We generally are so unwilling to appreciate a viewpoint different from our own, especially when it is on a subject on which our own opinions have had a vital influence in our lives. And yet, if we could stand aside from our own thoughts for a moment now and then, we should often find that the other viewpoint that we could then appreciate would enhance and add to our understanding and not be destructive of what we already knew and felt.

If we make such an examination of Krishnamurti's statements and avoid unnecessary complications, we shall find very much of pure Theosophy in what he says, and we may reasonably assume that much else that he says is equally pure Theosophy if we could disassociate ourselves from our inelastic ideas long enough to permit a new understanding to arise.

In regard to organizations, for example, and especially regarding the Theosophical Society, isn't our vision rather blurred by a biased love of the Society for what we get from it? We have received so much and we ought to love it, but we should love it because

through it we may pass on to others what we have received. That is Theosophy. If we love it for what we get, it is only a medium through which we love ourselves, and who is there who will fail to agree that the Society to us is then of no value? But if we use the Society as a means of giving forth our love in service, then is the Society necessary, just as our own bodies are necessary for us to express the life within us as service to the world. Doesn't it become simply a question of attitude toward organizations, toward the Society? Krishnaji so often says that he speaks to the individual. The Society is useless to the individual for himself, but it is of untold value to the world for whom the individual uses it as a channel for love and service. Isn't it absolutely pure Theosophy that we can make no progress by loving ourselves, by using our powers for ourselves, and isn't the real explanation of Krishnaji's condemnation of organizations just as simple as that? Useless and therefore unnecessary to the individual who looks for truth in or through an organization; invaluable as a means of transmitting service to the world.

Why then did Krishnamurti disband the Star? Not because he could not serve through an organization, but because he found members of the Star expecting to attain truth through their

membership, seeking through his organization of service something for themselves. It was an organization through which he could serve but members could not or did not use it solely for that purpose. So he sacrificed an important medium of service, rather than continue an opportunity for any member to delude himself into thinking that truth could be found by Star membership. It seems a simple explanation, but a complete one and fully theosophical in its underlying principle of the failure of self-seeking.

Can we doubt the value or the need of service when we find Krishnaji himself devoting his whole life and all his powers to that purpose? What then of those who leave an organization through which they have approached a little nearer to understanding, but who apparently yet care nothing about passing the light along to others? Where are they who, once devoted servers of the world through the Theosophical Society, have left it, as they think at the bidding of the Teacher? Are they still serving as He is serving, giving of their understanding, or are they now callous of the need of the world, seeking only for themselves? How do they now serve, if not through organizations, and do they serve as effectively? Krishnaji is giving himself to the world. That giving of himself is pure Theosophy.

Krishnaji says the Masters are facts in nature. Then are Their teachings also facts, and Their Society an essential factor in Their method of serving. But They are all useless and unnecessary as Krishnaji says, to the individual who looks to Them for his own liberation. He gained his liberation, not through the aid of the Masters but through his dedication of himself to Their service. Within himself he felt the world's needs and within himself he then found Truth. The Masters but pointed out the way of service. The response brought liberation. All simple, pure Theosophy!

Now Krishnaji points out the world's need, and still is service necessary. But he says that not in being wrapped up in service can liberation be found, but in rendering that service from the depth of a great love and understanding. The attitude is again all important. The purpose must be selfless. The satisfaction and pleasure of serving is not in itself a motive high enough. With Krishnaji service springs from love of life, that is a love of all, of the world and a knowledge of its needs. Such love and understanding shows forth inevitably as service.

Krishnaji points out the necessity for inner understanding by the individual in order to serve others. Theosophy also teaches the need for self-preparation, for inner balance, in order to become fit for service. The greater the inner preparation the greater the ability to serve. Selfless service is a work of love and understanding, of having made some progress on the road, as his greater service is a work of the attainment of the goal.

But shall any say that service must follow attainment, that no service shall be rendered until perfection is accomplished? Or shall we at all times do what we can and grow in serv-

ice as we approach nearer to the goal? Better any goal that permits us to help others along the way than one so high that we must be neglectful of all others in our struggle to attain it.

He says that liberation comes by sorrow (and by joy), by feeling the sorrow and joy of others, by being, living in others. Such being, such living, such oneness with others, means sacrifice and service to them. Hence Krishnaji serves, and hence the Theosophical teaching of the essentiality of service. There is no confection.

In no teaching can there be Truth if it leaves all others helpless. If Krishnaji's words lead any to cease to serve, they do not understand him, for by his own life of service he controverts their action. Surely if their service were founded upon the love that he says is essential to understanding, it could not be interrupted by a desire for personal attainment. For to Theosophists, liberation that neglects all but themselves is a state to which they cannot aspire. If liberation and service are things apart, we seek the power to serve, leaving that concept of liberation to those to whom its synonymity with self-seeking is less apparent.

Of what consequence are the words in which Truth is expressed if the action resulting from the understanding is the same? Krishnaji as a Theosophist was a worker, a server of the world. Krishnaji, liberated, still gives himself and serves the world. The theosophical understanding of the way to attainment is that it is a path of helpfulness; service to our fellowmen is a theosophical step on the path, even as in greater measure it is the result of attainment, of reaching the goal of Krishnaji.

No one can live another's life, none can tread another's path or create a path for another. But one on a path having a goal can tell something of the joy and beauty to another, that such other may be inspired to seek a goal to which all his thought, his effort and his living can be pointed. That is what Krishnaji is doing. That is what the Theosophical Society is doing. And who shall say that the one is higher than the other, when both are inspired from the heart of the one Great Brotherhood, integral parts of one great plan to help humanity onward?

Surely with patience and with love will understanding come, and we shall find the teachings of Krishnaji and of Theosophy are complementary in their helpfulness of each other to impart a knowledge of the way of progress.

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Headquarters Decoration

By MRS. C. SHILLARD SMITH

If you could only peep into his studio and see the high wooden frame that he constructed with hinged parts to carry the canvas, see the succession of living models from which he makes drawings for all the figures, and then follow him into the fields where he collects leaves showing the evolution of the leaf form, and then into the Academy of Natural Science, studying prehistoric animals, intent on the accuracy of those forms, and then watch him brooding in the long evenings over the best possible expression in art of his many ideas that he aims to incorporate into this great inspirational work, perhaps you would catch a glimpse of the devotion, skill and persistence necessary to materialize so great a vision.

The members who were fortunate enough to be present at the Convention saw the sketches expressing Mr. Farley's ideas for his work, and \$1415 was subscribed by them towards the total cost of \$2500, the price agreed upon for these decorations. Others who were not present and yet are interested in the beautification of the interior of the Headquarters Building should be given an opportunity to share in the work by contributing to the balance necessary to complete the fund. When one considers the amount of material, work and knowledge required, the price seems inadequate, as Mr. Farley has been working ceaselessly since receiving the commission, and will be much pleased if he can complete it in a year's time. He must devote himself entirely to this work, not undertaking any other. What a comment this on the small remuneration received by artists!—but how fortunate we are to have so fine an interpreter of our philosophy.

At our Wheaton Convention last July members were asked for contributions to pay for mural decorations to be placed in the large reception hall and small ante-room to the north. The decorations are being painted on canvas by Richard Blossom Farley, and will show the evolution of life from the cell to man and his higher spiritual aspirations.

Mr. Farley is interested in Theosophy and eminently fitted to visualize for us this conception of evolving life. In addition to his years of education as an artist, he has specialized in the study and portrayal of evolving life form for the Academy of Natural Sciences, in Philadelphia. A student at the Pennsylvania Academy of Fine Arts he studied under Chase, and Cecilia Beaux, and in Paris under Whistler and has received numerous awards: Charles Toppan Prize, 1897; European Traveling Scholarship Prize, 1898; Fellowship Pennsylvania Academy of Fine Arts, 1912; Gold Medal, Philadelphia Art Club Exhibition, 1912; 4th W. A. Clark Prize (\$500) and Honorable Mention Corcoran Art Gallery, 1914; Silver Medal Panama-Pacific International Exposition, San Francisco, 1915; and he is represented in the Permanent Collection of the Pennsylvania Academy of Fine Arts and the Corcoran

Art Gallery, Washington, D. C. His mural decorations include "The Peace Treaty with the Indians" for the New Jersey State Normal School at Trenton and the exquisite decorations of the dining room and music room at the Art Alliance Building, 251 S. 18th Street, Philadelphia, notable for their delicacy of color and beauty of workmanship.

Subscriptions should be sent direct to Mrs. C. Shillard-Smith, Chairman of the Art Committee, "Beechbank," Edgewater Park, N. J.

Science is Catching Up

By HUGH F. MUNRO

Class leaders are frequently asked to reconcile their teaching regarding several modifications of etheric matter and the single form hypothetically postulated by the scientist. Since it has become known that protons and electrons had a wave motion of their own, quite independent of the atom of which they were the constituents, it became increasingly apparent that one form of ether would no longer suffice any more than waves in water could account for the propagation of sound or light. Prof. George P. Thompson, Professor of Natural Philosophy in the University of Aberdeen in Scotland and the son of Sir J. J. Thompson, who discovered the electron, now finds himself obliged to postulate other forms of etheric matter.

The following extract is taken from a report of a lecture by him and will be found in the *Scientific American* for July 1930:

"A question that inevitably arises is—what is the medium that transmits electron waves? I am sorry that I can give no entirely satisfactory answer. For the first time, physics is faced with waves in empty space which do not fit into the ordinary series of ether vibrations. All the ether vibrations differ only in wave-length; if the wave-length is given, the kind of "light" is fixed. The electron waves have varying wave-lengths, depending on the speed of the electron, but they usually fall in a region of wave-lengths which is already appropriated by X-rays. As we have seen, they are certainly not the same as X-rays. One must suppose some other medium, or at least that the ordinary ether is in some way profoundly modified by the presence of the electron. It is possible that they are waves in a 'subether.' But it is not a very attractive idea to have two ethers filling space, especially as the waves of protons, if they exist, would demand yet a third. Space is getting overcrowded."

Verily, Science is catching up.

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William Kingsland on Dr. de Purucker

MMR. WILLIAM KINGSLAND, author of various theosophical books, has issued "An Open Letter to Dr. G. de Purucker" which is far too long for reproduction in the MESSENGER. Nevertheless it cannot be described as a critic referred to Milton's *Paradise Lost*—"If length be a merit, it hath no other." Mr. Kingsland's letter has the merit of keen analysis. He has made a digest of Dr. Purucker's peace manifestos and of his speeches as published in the *Theosophical Forum*, official organ of the Point Loma Theosophical Society, and pointed out the astonishing contradictions and the surprising claims made. A page and a half of the six pages will indicate the nature and thoroughness of Mr. Kingsland's letter:

Dear Dr. de Purucker:

Every responsible Theosophist in the many Theosophical organizations now existing must be more or less interested in the propositions and manifestos which you are putting forward with the excellent object of bringing these organizations into closer touch, understanding, sympathy, and co-operation with each other.

You have asked that all the dissensions and differences of the past should be laid aside with this object in view; and that unity should be once more established on the basis of the original intention and teaching of H. P. Blavatsky and the Masters.

With such an object we must all be in profound sympathy; and had you gone no further

than this, I think that not a single voice would have been raised in protest or criticism.

Unfortunately, however, this is only one aspect of your manifestos. You have not concealed that your hope is that ultimately all the existing independent organizations should be reunited into one single world-wide Society; and that this should be accomplished by a process of absorption into *your* Society, and with *yourself* as its Leader and Head. Moreover, you are endeavoring to begin the process of absorption by inviting members of other Societies to join yours, while retaining their membership (in the first place) in their own Society.

In this, and in other respects which I will presently mention, it behooves us to examine very critically your proposals and claims, lest perchance the same old evils, strifes, and divisions should again crop up, or even be already manifest in your propaganda.

Let us be quite clear in this matter. We have two issues involved. On the one hand we have the proposal for closer union between existing organizations; a more brotherly feeling; and certain joint concerted action in the way of meetings, public demonstrations, interchange of views, speakers, etc. Well and good.

But on the other hand there is a second issue which concerns the status of your own Society as being the one into which you wish to absorb all the others. This, unfortunately, is of quite a different character from the first issue, and even clashes with it most fundamentally.

If you had merely expressed the wish—the vision, shall we say?—of an ultimately unified world-wide Society, and had left that to work itself out on a spiritual basis, one could have had nothing more to say than to express the same hope.

But you do not appear to recognize that in putting forward the second proposal in the manner in which you are doing it, you immediately raise the question as to your own position and claims. Why should *your* Society be the one into which the others are to be absorbed? That question is bound to be asked, and it involves your own special personal claims, of which otherwise we might have taken no notice. I find you answering that question by saying that "here with us lies the truth"—but I will comment on that immediately. In the meanwhile I note your declaration that you want "to destroy no other Society." But in inviting members of other Societies to belong to yours at the same time that they belong to their present ones, you are going at least half way towards undermining their allegiance to their own. Must not the officials of those other Societies naturally resent such a proposal? How then can it make for unity? You have not hesitated, indeed, to express your hope that these members would leave their present Society when they join yours; but at the same time you have cut the ground from beneath your own feet by your own argument as to the reason why they should do so.

I quote the following from a printed report of a lecture by you issued from Point Loma under date May 20th, 1930:

"Would it not be better, however, if every

Theosophist who joined the Theosophical Society (Point Loma) resigned his fellowship in other Theosophical Societies? I will tell you truthfully what I think: it would be better, and for one reason only, that thus his energies would not be dissipated by a diversity and variety of interests."

Precisely. Then why ask them to join you at all?—since you say in another place (*Theosophical Forum*, June, 1930, p. 3) "To destroy those other Societies is the very last thing I would wish to do. I want to help them to grow, to become strong." Rather a strange way of doing that, is it not? To ask them to join yours, whether with or without resignation from their own.

Then there is, further, the claim that your Society is *The Theosophical Society*; the only direct successor of the one founded by H. P. B. and others. We all know that there are other Societies making the same claim. I do not say that this ought to be a bar to united action in certain ways, but it certainly is a drawback until it is dropped.

Then there is your claim to an "occult succession." This is more serious; and, in fact, we must examine this very carefully lest in any way co-operation with you should lead us to be identified with such a claim.

Let me notice a few other of your pronouncements.

I turn to the pages of *The Theosophical Forum* (your paper) for June, and I find the following on page 9:

"Do you ask—some of you perhaps belonging to other Theosophical Societies: 'Do you then expect to win over everybody to your Society?' Do you want to know what my answer is? It is: I hope so, yes! But only through the power of almighty love and the conviction that here with us lies the truth—on no other ground. We don't convert anybody in the T. S. I have truth to give: I have been sent to give that truth; I am ready to give that truth to those who come, and come in the right spirit. But in order to bring about what is my dream and my ideal—one common Theosophical Society of the world—never would I say to any other Theosophist: 'Abandon your

own teacher, your own president, abandon your own Society; cast stones at the helping hand which first fed you with Theosophical food; cast stones at the Theosophical Society wherein you first saw the glimpse of Theosophic splendor. Never.' My message will be: 'Remain true to the teacher whom you follow and love.'

How does that square with your invitation to members of other Societies to join yours; and your hope that in doing so they will leave theirs? There is moreover an insinuation in this paragraph that you have "truth" to offer which the other teachers have not. "With us lies the truth." What truth? What truth or teaching that the other Societies or teachers have not?

"I have been sent to give you that truth," you say. And in answer to the question: Who sent you? you reply:

"It was the Great Ones of the human race, our Elder Brothers, who sent me, the Masters of Wisdom and Compassion who trained me to deliver this message."

Mr. Kingsland is apparently a free-lance who speaks for no one of the various theosophical organizations. He sharply criticizes Dr. Besant's management of affairs and says that he "must challenge the right of anyone in any Society calling itself *theosophical* to issue documents or to speak 'In Masters' names.'" Dr. Purucker's manifestos and speeches evidently please him not at all and he sees in them no possible basis of unity, though he holds it to be the ideal condition in the theosophical world.

An announcement of a forthcoming issue of the *Theosophical Forum* lists Mr. Kingsland's open letter among its attractions and Dr. Purucker's reply is awaited with interest.

What Is Truth?

By CHARLES E. LUNTZ.

In captioning this article "What Is Truth?" I am providing those who do not agree with me, a good opportunity to draw what may seem to them an obvious parallel. For the question in its above form was asked by Pontius Pilate, as narrated in the fourth Gospel, immediately prior to pronouncing Jesus not guilty; through failing in the courage of his convictions, he turned him over to the mob.

It is not of record that anyone answered the unanswerable query of the Roman Governor. Indeed commentators have shown a disposition to treat the question as having been asked in a spirit of levity. "The jesting Pilate," he has been called, though the question itself searches deep into the inmost heart of life.

We have heard much in the Theosophical So-

ciety of late—and no doubt we shall hear more—from those members and ex-members who, by reason of the teachings of Krishnamurti, feel they have discovered Truth. Or perhaps I should say by reason of *their interpretation* of these teachings, for Krishnamurti has constantly admonished his hearers that his pronouncements are not to be taken as authoritative, that only as they are pondered on, meditated upon, and realized as Truth by the individual, are they of value to him.

Up to a certain point we, who have taken the Teacher at his word and refused acceptance of things even he has said which were contrary to our reason, are in accord with those who have accepted *in toto* the entire mass of his teaching. We justify our action—if we must justify it—by his own words: "Do not believe it just because I say it." They justify theirs by the equally sound logic: "These things are

true for us. When Krishnaji says you cannot approach Truth by any path nor through religion, rite, or ceremony, nor through beauty, nor through Masters, nor through organizations—these things are of no help whatever, no matter what anyone may say—when he teaches this he strikes a responsive chord in our hearts. We see by meditating upon this statement, that it is true and so we accept it and make it part of our life."

We take no exception to this attitude, if sincere. The searchings of one's own heart, who shall question them? The great convictions which are born of earnest and prayerful seeking after the light—surely we are not strangers to the joy which comes with such realization! Can any of us forget the peace of soul with which we made the divine facts of reincarnation and karma a part of *our* lives?—the stilling of the oppressive doubts, the black questioning, which so often beset us as to supreme wisdom and justice, before these superlatively wise provisions of nature were made known to us, to become a part and parcel of our renewed and revitalized outlook on life?

And those who received them with this profound gratitude of heart will not accept lightly the statement, "These things are facts in nature but are not important." To us they are of colossal importance for by knowledge of them we order our lives in harmony with God's plan for man, while without them we grope in the dark, wondering how indeed order can be "Heaven's first law" when all around us we see that which negatives the thought.

Neither will those of us who find in the existence of the Masters the most heartening truth of the Ancient Wisdom—who sometimes feel their holy presence in inspiration and blessing at our meetings or perchance even in the quiet of our homes—subscribe readily to the idea which revolts our reason and our highest intuitions that "there is no value in these things"; especially when it comes from one who said, "Without the Master I could have done nothing, but *through his help* I have set my feet upon the Path. You also desire to enter the same Path, so the words which He spoke to me will help you also, if you will obey them."

May we not, following our highest reason, our deepest intuition, say to the teacher, be he who he may, "If you yourself could have done nothing without the Master, and we have your own words in witness to that fact, who are we to disdain His help? If you yourself told us that the words which he spoke to you will help us also, if we will obey them, how then can we now reconcile or harmonize that teaching with your own later ones which exactly contradict and nullify it?"

We insist on submitting all our teachings—all—to the acid test of our own reason and our own intuition, and reserve the right to accept what we see fit, reject what we see fit; to fight for the organization we love and which has meant so much to us when it is assailed, and vigorously to defend its usefulness and indeed its prime necessity to the world. In doing so we are doing no more than

putting into effect the oft-reiterated admonition of the General Council of the Theosophical Society which goes on record monthly in *The Theosophist* as earnestly requesting "every member of the Theosophical Society . . . fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others."

I hope I am within these limits. As I said in my article, "The Great Testing," we have no quarrel with those who follow the light as they see it—all honor and more power to them! But let them, in their turn, permit us to follow our light as we see it. We attack no one but we should be false to our conceptions of what is right and true if we allowed the Society which is the medium of our work to be attacked and were too craven to defend it.

What is Truth?

I am no more competent than any other to answer the question but I may, perhaps, hazard an opinion as to what it is not.

It is not, I am sure, a self-imposed blindness to facts—a pretense that things have NOT been said which the record proves have been said—a bland assumption that to label a thing "Truth" is to obliterate all inconsistencies and to nullify every contradiction.

Truth is not, cannot be, the undermining of the selfless work of others for the world. It cannot be the cessation of active service to one's fellow men and concentration on one's own liberation.

And can it be the ignoring of all the stored-up accumulation of human wisdom? Is there nothing of value we can learn from the experience of past ages—from the great ones who have lived and died that they might bear testimony to what they believed to be the truth? And the steps and stages of initiation—the ancient Path, trodden as he has admitted by Krishnaji himself—is all this error and falsity—is it all immaterial and meaningless? Are all these things cages and crutches, obstacles and hindrances to the full expression of life? Or are they needful instruments without which the life could not manifest? Without the Krishnamurti brain no Krishnamurti message would be possible, and without the Theosophical Society how is Theosophy to be spread?

No, my brothers. Look at it how you may, these hard sayings are—must be—a testing. For those who are so constituted that they can be accepted literally, be it so. For us who revolt against them in every fiber, let us not stultify our intellects by loosing the one sure anchor we have found in Theosophy. How glad, how happy we were when we discovered it! Are we sure we shall be as happy when we have convinced ourselves that it all doesn't matter and is of no moment? Are we sure that we are of those who can cease to serve and still be happy?

Shall we not then take of that which Krishnamurti offers, which to us seems wise and good and true—and there is much of it—and put out of our minds that which outrages our reason? Or rather recognize it, as I suggested in my previous article, for what I verily believe

it to be—our great test—the test of our intuition and our fitness for the magnificent work which lies before us?

And may I very humbly suggest to those who are in doubt as to which of Krishnamurti's teachings they should accept and which set to one side, the test I apply myself:

Suppose you didn't know whom the teachings came from? Suppose Krishnamurti were only a name to you—not identified with the World Teacher—not sponsored by Dr. Besant or anyone else, would you accept them then? Would they sound true to you and reasonable and acceptable? If you can't answer that question in the affirmative then you are accepting what he says on someone's authority—his own—Dr. Besant's—the World Teacher's—it doesn't matter. You are accepting them on the authority of another, which is just what he himself declares he does not want anybody to do.

He is right when he says that truth is greater than all the forms that are built to contain it. But we are still human and struggling. Our evolution is only half completed. One half of the mountain is scaled but far heights still stretch before us.

Some of us, intuitively and by reason also, know that for us the dazzling white light of absolute truth must still be strained through the mellow windows of teaching that we can understand and apply—that to break these windows and allow the blinding light of that which is far beyond our ken to come streaming in undimmed would be to stupefy and perhaps seriously to injure us. There will come a time when that too can be, but for most of us the time is not yet. Evolution is not finished. We are Gods in the making but "it hath not appeared what we yet shall become."

And so let us look at Krishnaji's message sanely and without illusions. Isn't it rather late in the day for us who came into Theosophy because we revolted against Orthodoxy's "Thus saith the Lord," to force our minds once more to travel along lines laid down by another which our reason does not accept? It is false to say that our leaders—Blavatsky, Besant, Leadbeater or any other, have ever tried to dominate us in this way. Always they have iterated and reiterated that they present what they believe or know to be facts—their acceptance or rejection rests with each individual member of the T. S. I have yet to see the first attempt in the writings of any of them to constrain acceptance of anything. Rather they warn us constantly to guard against that very thing.

And I am sure Krishnamurti is doing his utmost to avoid the disaster of being worshipped as a personal God or regarded as an infallible prophet whose lightest word is as a divine revelation. I am sure he is sincere when he denies the helpfulness of organizations, ceremonies, beauty, forms and religion. And I am equally sure (with Bishop Leadbeater) that he is wrong. For me (when he says these things) it is not the World Teacher speaking. It is Krishnamurti. And for me there is no truth in statements repugnant to my reason, such as it is—and it is not much, according to some

of the letters received from people who don't agree with me; however it is the best I have evolved thus far and I am trying to use it.

When Jesus cursed the fig tree for not bearing fruit out of season, even though he was the vehicle of the World Teacher, this did not make the action a righteous or a reasonable one. It was not the World Teacher but his human vehicle who thus gave way to very human impatience.

When Krishnaji makes statements which, the more I think about them, even though with the strong bias I formerly had in favor of accepting them, the more I feel cannot possibly be true, then for me they are not true. Perhaps the fault is mine (my Krishnamurti friends eagerly assure me it is, but I doubt if their assurance is of much value. They are too partial to the other point of view). For me these statements are tests of intuition and fitness, whatever they may be to others. Krishnaji has more than once hinted that behind his words is something deeper. Perhaps this indeed is the World Teacher letting fall that priceless clue to the real purpose of these strange utterances, which those who look only at the surface completely miss.

So to sum up. I write for those who love the Theosophical Society as I do—who work with it and for it and through it with perpetual joy in the labor—who know that the truths of Theosophy are of transcendent value and importance—who range themselves definitely on the side of those who serve. I believe my first article did help these, judging from the many letters I have received, even though it may have hurt some for whom it was not intended and whom I never hoped to reach.

If this very inadequate inquiry into the nature of Truth brings some further help to those who, like myself, are lovers of Theosophy, who feel a profound sense of gratitude to H. P. B., to Dr. Besant, to Bishop Leadbeater, for teachings so marvelously helpful that without them the incarnation would have failed of fulfilling its purpose, then this article will have been worth the writing.

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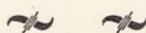
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THE THEOSOPHICAL PRESS
WHEATON, ILL.

The Inner Life



Conducted by Clara M. Codd

Of all the subjects in our teachings which can be most misunderstood perhaps the idea of *Karma* stands first. We all know that the word means *action*, and we think of it as acting pre-eminently on the physical plane, but the ceaseless play of *Karma* goes on on all planes of our being. Wherever there is separation, the relationship of one part of the All to another part, there *Karma* is generated. It is said that the Master has transcended *Karma*, but that means personal *Karma* only. He generates that no longer because He has entirely ceased to act from personal motives. But He still has impersonal Karmic effects to deal with.

Once, many years ago, Dr. Besant conducted a class on the roof at Adyar on the subject of *Karma*, and she began by asking us when *Karma* commenced. We all pondered, and at last Dr. Mary Rocke answered that *Karma* commenced with the very first dawn of differentiation in the universe. Was it not H. P. B. who said that *Karma* was the impress of the Divine Mind upon matter? With that wonderful Life there is "no variableness or shadow of turning." So *Karma* is law, immutable, unchanging, moving with a vast, unerring, majestic impersonality. It cannot be turned aside or stayed, yet the heart of it is love because its purpose is the final fulfilment and beatitude of every living thing. We should not be afraid of *Karma*, we should not talk too quickly about our "bad" *Karma*, because in the long last there is no bad *Karma*, only all things working together for final good.

How shall we approach this subject in its application to our daily lives, that we do not on the one hand acquire only an intellectual acquaintanceship with its principles which does not take real cognizance of them as living factors in life; or on the other hand look on its operation in life as a new kind of demon seeking whom it may devour?

I think there are two great thoughts which help us to envisage *Karma* rightly. One is the truth of our own deathless immortality, that whatever tragedies and horrors may momentarily overwhelm us the real man cannot be destroyed or hurt. He can only learn from every succeeding experience. True, his feet can slip down a steep incline up which he must slowly climb again to light, but perhaps by that very uphill fight he gains an incomparable wisdom and strength. There are two fears we should try to remove from our hearts, fear of ourselves and fear of our environment. At the very root of our being lives an eternal seed of beauty and love, not failure and sin. "At the very base of your nature, you will find faith, hope and love. He that chooses evil refuses to look within himself, shuts his ears to the melody of his heart, as he blinds his eyes to the light of his soul." So even if trouble drenches us with rocking waves of pain, let us at least try to hold fast to the Rock of Ages within, and gain the courage and endurance of our own immortality.

Then do not let us fear life, and all its changing events. That is the second thought that helps us to face our *Karma* bravely, that life and all the universe, means no real ill to us, but always, eternally, final good. "The universe exists for the sake of the Self." Actually this whole wonderful process called life exists for the sake of the unfoldment of the Immortal One in your heart and mine; the universe is the field for the development of the Seed of Divinity within us. Then how can it bring us any real ill? Why should we fear life, whatever it may bring? It will bring us losses, disappointments, heart-breaks. Very surely it will bring us these, for in the School of Life the Teacher Pain is an even more wonderful teacher than Joy. Man is born unto sorrow as the Divine Spark in him flies upward. Then surely that which is the common lot of all men has a wonderful, exquisite meaning. Indeed it has, and when grasping the courage of our own immortality we say with Job: "Though He slay me yet will I trust in Him," we begin to discern the beauty behind the mask of pain.

Perhaps we make more trouble for ourselves than we need to do by continually making petty plans for our own self-glorification or advantage. Mother Nature knocks down our little house of cards. She has vaster aims for us. Divinity will shape our ends, bungle and rough-hew them as we will. Could we not translate the two great truths, of our own Divinity, and of Nature's beneficence, into some such attitude to life as the following?

Grasping the courage of my own immortality I will never whine or grumble, grow bitter or hard. Trusting Life, which is God, I will not impose demands on that great process. Each event as it comes shall be to me a lesson and an opportunity. Instead of trying to paint on the great canvas of Life my little picture for myself alone, I will let Life paint on me the noble lineaments of Its immortal purposes. *Karma*, you are my friend, for you are the Divine Purpose working through matter, and the heart of that Purpose is love and bliss.

Here is another little mantram for meditation on the Divine Life:

"Wholly Divine, the Self am I,
Not knowing sorrow;
Of Truth the essence,
Of Life the joy,
Of Bliss the fine ecstasy,
In My Nature eternally free."

Freedom does not mean having what we think we want directly we want it. The greatest freedom lies in the acceptance of limitations. Once a sick man asked the Buddha how he could reach Nirvana being sick. "Your body is sick," replied the Lord, "but your mind need not be sick." So to the spirit in man,

"Stone walls do not a prison make,
Nor iron bars a cage."

The quality for this month's meditation and

practice is *Control of Speech*. Two quotations from "At the Feet of the Master" describe its practice beautifully.

"Before speaking think carefully whether what you are going to say is true, kind and helpful."

"For you must never do or say or think what you cannot imagine the Master as doing or saying or thinking."

Lodge Secretaries!

A very capable Lodge Secretary recently came to work for a while at Headquarters and during the absence of a regular member of the staff was given charge of the Record Office. The inefficiency of some lodge officers became so strikingly apparent that she rendered the following report:

Very many cases have come to my attention where members write in and state they have paid their National dues to their Lodge Secretary or Treasurer weeks, and in some instances months ago. Yet our records show such members on the delinquent list and they have received letters from Headquarters asking them to pay their dues. After writing to the Lodge Secretary we have found that in most cases the member or members had sent their dues to the Secretary but she failed to forward them to us. In a few Lodges both the Secretary and the Treasurer handle the National dues and neither seems to know what the other has done. Sometimes we receive dues from both officers for the same member and they neglect to send for some other member who has paid. Only one officer in a Lodge should handle dues for Headquarters and that should be the Secretary, with whom all correspondence is carried on. The Treasurer should handle Lodge dues.

Some members seem not to know the difference between Lodge and National dues, evidently not having been properly informed when they joined. They pay their Lodge dues and think that includes all dues, and the Lodge keeps the entire amount, instead of sending \$3 to Headquarters as they should, and explaining to the member that they are doing so.

An instance came up the other day where we had written the President of a Lodge requesting him to pay his National dues. He replied that he had paid them to the Lodge Secretary several months ago. An investigation disclosed the fact that she had not sent dues in for any of the members who had paid her but was holding up the money until she could collect dues from *every* member. All this while those members who have paid have been receiving letters from Headquarters asking them to send in their dues, and some of these members have become indignant that they should continue to be bothered in a matter they had taken care of long ago, and ask us to get a better record system. I haven't found any cases where Headquarters was to blame.

Lodge officers and lodge secretaries especially should profit from a reading of this report,

rendered as it is by one who is thoroughly familiar with the lodge end of the work.

To Those-Who-Mourn Club

To Members and Friends:

While several months have elapsed since our Club has been heard from in the pages of the MESSENGER, we have been quietly working and growing. The Theosophical Press reports the purchase of 1741 copies of the booklet "To Those Who Mourn" and a like number of the free pamphlet on "Reincarnation" in the five months of May to September, 1930, compared with 820 for the same period in 1929. This is an increase of 112 per cent.

Every mailing to a bereaved person or family is a potential addition to the occult value of the city or town in which you live. When the all-searching spirit eyes of the Masters cast about over the world, will they see the aura of your community glowing brighter with occult radiance than before? If they do not, then the local lodge, if there is one, is not fulfilling its contemplated destiny and purpose, and you, as a Theosophist, are not living the life of an aspirant to the Great Brotherhood. There are many ways of contributing to the brightness of this radiant light. We, members of this unorganized Club, have chosen a way which we think is efficacious, and do not for a minute consider it relatively more important than the work others are doing. The main objective is for every Theosophist to do something other than sit in lodge meetings and wait for something to happen, for some great revelation, and for the other fellow to do the work of the Masters. "Universal brotherhood, as shown in unselfish work for others, has a great bearing upon the gaining of wisdom." When one notes the number of drones in the theosophical hive—those who are doing nothing and confess it—one can understand why there are numerous departures from the Society. The apparent cause is, disagreement with Krishnamurti or with the Society because of applying an erroneous exoteric construction to esoteric terminology. The real, underlying cause is failure to live the life, extend the sympathies, widen the sphere of service, build one's theosophical house on a rock which storms and floods of adverse opinion cannot wash away.

Let us who see the objects and work of this Club as distinct contributions to the Masters' task throughout the world, see that the work is carried on with increasing intensity. The monthly death rate in cities in which theosophists reside is at least 100,000. We know, then, that with our present average of approximately 350 mailings, we have a long way to go. Will not each lodge president take up this matter again and again—assuming that he or she believes in the work—and either obtain volunteers or delegate the work to the secretary?

SAGITTARIUS.

Do not despise death, but be well content with it, since this, too, is one of those things which nature wills.—Marcus Aurelius.

Personal Opinions

Has The Tide Turned?

Headquarters reports reaching me while on the wing contain this interesting item:

"New members Oct. 1 to Nov. 15 (date of report) 59. Three previous months 71."

The 59 new members are well distributed over the nation. At two or three points the gain is greater than elsewhere on account of the recent presence of touring lecturers, but every part of the country is represented. This is a possible indication, at the least, that the low tide has reached and passed its downward trend, and that the membership list will now steadily grow.

As for the future of the Theosophical Society there can be no possible doubt. It always has had, and probably always will have, its "ups and downs." But we have a vast territory in the United States that has as yet scarcely been touched. It would be no exaggeration to say that more than a hundred million Americans have not yet even heard of Theosophy. The rising generation is most promising material, and there is no good reason why our six thousand members should not steadily grow into ten thousand, twenty thousand, and onward. It is merely a matter of reaching those who are ready for the teaching, and the two factors in the problem are time and work.

Hoping Anyway

I am still whining about not having enough help at Headquarters to properly do the work, and I continue to hope that some other volunteers will come forward to join Mr. Cook, who is thus far the only one to respond. No doubt we should all be grateful for having much theosophical work to do, and my only concern is that there shall be help enough to do it well. At present I am keenly and painfully aware that it is not being properly done. As a matter of fact much of it is not being done at all. Our library is having no attention and a lot of valuable propaganda is lost because there is nobody to direct it.

When Mr. Warrington was the National President he had a private secretary, a librarian, an editor of the MESSENGER, a propaganda manager and a business manager, and he was free from details to give his attention to the general direction of the Section's affairs. The present administration had not one of the five above-named, until Mr. Cook volunteered to assume a large part of the business management. There is no regular editor of the MESSENGER, and what I have not the time to do is done by the National Secretary, even to the proof-reading. One of the clerks finds time to place on the shelves the books which are being steadily added to the library, but it has to go at that. As there is no propaganda manager, the work of routing Miss Codd and our two field workers has to be divided between the National Secretary and the National President, while all others must shift for themselves as best they can. The splendid work that could be done in the headless publicity

By L. W. Rogers

department, such as sending theosophical matter to the many newspapers that will accept it, preparing ready-to-deliver lectures for the many Lodges that would like to have them, lantern slides for the use of Lodges, and other extremely useful publicity activities, has to be wholly neglected.

We have plenty of talent in the Society, so far as that is concerned. We have a number of experienced editors and many able business managers who would do well with the publicity work, but they all seem to be installed in business or professional positions. We can at least hope for the time when some of them will be free to give the much needed help at Headquarters.

Question Like A Child

Sometimes I wonder if our antics on the physical plane do not furnish the Supermen with considerable amusement. There is such a solemn air of reverential awe sometimes! I have never observed any traces of it about Dr. Besant or C. W. Leadbeater—the greatest reverence, to be sure, but nothing of the funereal atmosphere. I can't imagine a Superman being pleased with it, nor with the practice of an unthinking acceptance of whatever may be said on authority. Why should we not always be perfectly simple and natural and question everything as a child does? The Masters must prefer those who think to those who do not, and a questioner is a thinker. It is far better to question and to be wrong, and to make several blunders before reaching the truth, than to blindly accept what happens to be right; for the first course develops self-reliance and discrimination, while the other method leaves us always the helpless sport of chance.

The Future

Figures from the National Secretary's office, also appearing in this issue, indicate that the low tide in membership may also have been reached. With the revenue coming in from Mr. Cook's excellent group membership plan, we shall be able to push the lecture work more vigorously than ever before—indeed, we are already doing it and the increased activity is distinctly visible in larger audiences. We do very much need, however, a publicity manager to utilize various methods that will more widely advertise Theosophy and give more people a desire to read the literature and hear the lectures. But he will probably come, as Mr. Cook unexpectedly came and made it possible for me to again get out into the lecture work.

Meantime we must do the best we can in intensifying the propaganda work, and that will be much compared with the past year. It is to be hoped that many more members will come into one of the three new grades of voluntary membership, so that there will be no difficulty in taking care of the expenses involved in the increasing field activities.

Our Finances

On another page will be found, in condensed form, the most fully detailed auditor's report which has been made during the present administration. It takes more space than we ordinarily give to it, but it contains such encouraging facts that it seems a pity not to print them.

The general financial solidity and stability shown by the auditor's figures is, of course, gratifying; but to me the most interesting and impressive item in the entire report is that of \$194,420.75 cash put into the building project for grounds, building, furniture, equipment, trees, etc. That a little group of six thousand people, a heavy majority of whom are earning small salaries, should within five years raise nearly two hundred thousand dollars to build and equip a national Headquarters that is in keeping with the dignity of the spiritual teaching they are offering to the world, is an inspiring fact. That fact, moreover, means something for the future, for it proves the substantial and enduring character of our membership. It shows that when a necessary piece of work is to be done, our members can be relied upon. Five years ago we were occupying an old two-story residence building, in a locality so noisy and so overcrowded that we were pleased if strangers did not understand who we were! Today we have a national home in spacious grounds—a combination residence and office building of high architectural character that always delights the artists and architects who visit us. It will be a source of perpetual satisfaction to those whose generous giving made it possible.

Why Members Resign

Following is one of the letters which show the chief reason back of resignations:

Dear Mr. Rogers:

I am prompted to make known to you, even if you are on tour, the reasons for my evident delinquency of dues. It's the unemployment problem of which I have been a victim for many months. Architecture as a business simply isn't functioning and we draftsmen seem to fit rather lamely into other pursuits. The annual dues would not seem to be a large amount to find, but the lodge dues combined, or to be a member-at-large makes the expense such that I do not feel I can properly spare it from the vital needs of my family. I appreciate the problem is a personal one and that you can scarce offer a solution. I felt, however, you should know the reason, particularly as our relationships have been so friendly. And what a pity it is that after 15 years of active service in the ranks that fate should decide to shake me out. Always a chance for reinstatement, I suppose, but the break is unpleasant.

Believe me always to be

Yours very sincerely

Arrangements have been made for continuing all such memberships and sending the MESSENGER until such members are re-employed.

Simple After All

The longer one ponders the teapot tempest which is now afflicting the Theosophical Society the stranger does it seem that there should be so many conflicting opinions on the subject of the proper attitude toward Mr. Krishnamurti. If one only keeps in mind a few primary facts, on which there appears to be general agreement, the whole matter becomes quite simple. More than a year and a half ago I called attention to them in the MESSENGER (issue of March, 1929) and have since seen no reason for the slightest change of opinion. The two points elaborated were that it was not reasonable to suppose that the World Teacher would be in constant possession of the body of a disciple and that the only way of determining whether the World Teacher or Mr. Krishnamurti was speaking at any given time was by the "content of the message." It is chiefly because those two simple points are not kept in mind that so much argument is being indulged. There seems to be a positive passion for authority among a minority of our members. They appear to be intolerant of any view of the matter that deprives them of a "thus saith the Lord" escape from the trouble of forming their own opinion. If it can only be believed that Krishnaji is infallible in every utterance that saves the trouble of any personal decision. But, of course, if the overshadowing is not continuous there remains the difficult necessity of passing judgment on every utterance. Yet nobody has more often or more emphatically declared the folly of accepting a thing upon authority than Krishnaji himself. If there is in his consciousness any connection with the World Teacher it would seem that his only reason for not saying simply and clearly that he speaks for the World Teacher is the necessity for doing away with the clinging to authority and literally forcing the listener back upon his own reason and intuition.

If Bishop Leadbeater and Mr. Krishnamurti differ upon some points they are certainly in agreement that it is the message and not its source that matters. In the May, 1930, number of the *Liberal Catholic* Bishop Leadbeater says:

"Some of our friends seem to be much distressed as to whether Krishnaji is the manifestation of the World Teacher or not; and they appear to be quite unable to realize that that is not their business, and that it does not matter to them whether he is so or not. The thought which lies at the back of all such questioning is: 'If he be the World Teacher then we must accept every word he says, whether it seems to us to be reasonable or not; we must obey every hint that we think he means to give us, whether our conscience approves such obedience or not.' Again I maintain that this is an absolutely wrong attitude. Whatever is said, whether it be by the World Teacher or by anyone else, we must take upon its inherent value and not upon the authority of the speaker."

A Personal Letter to Readers of the Theosophist

Dear Friend:

We take pleasure in writing you about Dr. Besant's international *Theosophist* magazine published at Hollywood, California, for we feel that you would like to know of some plans which are being instituted for it.

You will perhaps remember with what high hopes Dr. Besant decided its publication a year ago, and how earnestly she appealed to the members to aid it. She said in the January *Theosophist*: "I send my affectionate blessing to all who will help me to plead the Cause of Theosophy among the huge reading public of the United States and elsewhere . . . Theosophists should try to spread the magazine everywhere. I appeal to them."

She also said that the Theosophical Society, being international, should have a magazine to appeal to Theosophists and others by affording them matter which, from the informative, stimulating and cultural standard, should be worthy of Theosophy and should quicken the evolution of its readers.

Almost a year has passed, and recently Dr. Besant has expressed her pleasure and satisfaction about the artistic and literary success of the magazine, but regretted that out of over 40,000 members less than 3,000 have subscribed. She has made another strong plea for subscriptions and donations, as she thinks it would be much to be regretted for such a fine channel of Theosophic work to lack support.

So anxious is she that it receive greater recognition and assistance that she is reducing the *Adyar Theosophist* to one-half its former size—to only thirty-two pages—and will use it for her official notices, reports, etc. Her international *Theosophist* will continue. They are convinced that the members will continue to respond to Dr. Besant's appeal. They will take the risk of continuing, and rely on the members to come forward and help.

We, the undersigned, are among those who want to aid in making this response of the members complete, and so we are asking your personal help. We know what a fine work the magazine is doing and feel sure that you will help if you can.

If you are already a subscriber you may perhaps be able to present another subscription to someone as a gift. Perhaps you can give a donation outright, no matter if only a small sum. Or you may be able to pledge a monthly donation.

Let us all do what we can, realizing how happy Dr. Besant will be that the members have recognized the importance of continuing her magazine to help the Cause of Theosophy.

With fraternal greetings to you,

Yours sincerely,

(Signed) A. P. WARRINGTON,
MARIE POUTZ,
MARY GRAY,
MAY S. ROGERS,
JOHN A. INGELMAN.

What Lodges Are Doing

Logia Hispana de New York announces a change of address to 561 West 144th Street, New York City.

Washington Lodge, D. C., sends an interesting program of lectures and study classes for November and December.

The address of the Dallas Lodge room has been changed from 111 S. Harwood to 410 Andrews Building, corner of Main and Akard.

Mr. Harry H. Bonham has resigned as President of Annie Besant Lodge of San Diego, and Mrs. Marie Saltus was duly elected to fill the vacancy.

Chicago Lodge offered an unusual program for November, under the titles of "Glimpses of the Spiritual World in Oscar Wilde" and "Giant's Bread."

Fresno Lodge, California, reports its new officers as: President, Lee A. Roed; Vice-President, Mrs. Chas. T. Boling; Recording Secretary and Treasurer, Mrs. Frances Lowrie; Librarian, Mrs. Jennie E. Liggett.

A library has been started with fifty volumes and it is hoped that before the end of the year it will contain every book written by the Founders. A fine room has been secured, on Main Street, where meetings are held.

The Theosophical Society of St. Louis, in its November bulletin, makes a strong appeal for funds to meet taxes and a building note, totaling \$1900 indebtedness. We wish them well. Their bulletin shows very active work in St. Louis.

Cleveland was unusually fortunate in the celebration of Founders' Day. Mr. Robert R. Logan addressed both Lodges in that city in the Cleveland Lodge Auditorium on the subject "Theosophy and the Modern World." Dr. James H. Cousins also was present.

Annie Besant Lodge of Chicago has reorganized as a Scandinavian Lodge. Its officers are: President, Olaf Bastesen; Vice-President, Mrs. Edna Lindquist; Recording Secretary and Treasurer, Mrs. Marion Bastesen.

It is meeting at 5017 N. Lincoln Street.

Seattle Lodge of the Inner Light writes that an additional effort is being made to acquaint the public with Theosophy. Informal talks are given on Friday evenings at the Lodge Hall, and evening and afternoon classes are held on Sundays and Thursdays. Seven members have been admitted since September.

In spite of the loss of Mr. and Mrs. M. W. Sherwood, who had been valued members for years, Aurora Lodge is carrying on, with Mrs. Leonard Applequist as President and Mr. T. B. Davenport as Secretary. Inquirers classes

are held once a week and they hope to have some additions to their membership this winter.

St. Paul Lodge held a bazaar on November 15. There were so many useful and beautiful articles for sale and so many friends in attendance that they netted \$175, half of which goes to their building fund. Mrs. E. C. Boxell has a flourishing class, to which she hopes to attract more pupils during Mr. Rogers' engagement in December.

Houston Lodge reports a month of intense activity. Reincarnation as treated by the poets was the subject of study, followed by a lecture by the Lodge President, Mrs. Laura Wood, in the banquet room of the Rice Hotel, on the subject. More than a hundred persons attended the lecture, and reinstatements and new members are coming into the Lodge.

Buffalo Lodge had the advantage of Mr. Roger's presence on November 16 and 17, on which evenings he spoke respectively on "Reincarnation" and "Self-Development and Power," at Mariner Hall. The Lodge meets every Monday evening for the discussion of Theosophical questions and a study class for more elementary instruction is held each Wednesday.

Detroit Theosophists devoted their Sunday evening public lectures in October to the study of Reincarnation. "Our Cycle of Lives," an address by the President, Mr. E. Norman Pearson, was followed on two Sunday evenings by a Symposium conducted by four members of the Lodge, and the month closed by an Open Forum at which questions and discussions were entertained. The press of Detroit noticed the lectures favorably.

Birmingham Lodge has a unique plan. Each year it offers a prize for the best short poem on some Theosophical subject. Last year the subject was Reincarnation; this year it is Immortality. The Lodge President, Mrs. Richmond P. Wetmore, is also Treasurer of the Alabama Poetry Society, and much interest has been created throughout the State in the contest. The prize will be awarded in December at a special meeting of the Lodge, to which the Poetry Society has been invited.

GIVE OUR RECENT NEW BOOKS FOR CHRISTMAS

People of the Blue Mountains, H. P. Blavatsky	cloth \$2.00
Meditation, Its Practice and Results, C. M. Codd	.75
When the Sun Moves Northward, Mabel Collins	1.50
New Theosophy, Ernest Wood.....cloth American Lectures, Geoffrey Hod- son.....cloth	1.00
Summer School Proceedings, 1930.....paper	1.00

The Theosophical Press
Wheaton, Ill.

The Blavatsky Founders classes of Houston celebrated November 17 by devoting the hour of the public class to a review of the life and work of the Messenger who was selected by the Masters to bring the Ancient Wisdom to the modern world. Mr. S. W. Narregang, the leader, organized these classes nearly two years ago, and they have met each Monday evening during this period. While it is usual for Lodges and other organizations to take a few weeks or months vacation during the hot weather, the members of these classes were so interested that when a decision had to be made as to whether to suspend for the summer, ninety-five per cent of the students voted to continue work.

The Theosophical Society of Oklahoma City sends us a most attractive program of Lodge activities. It includes Public Lectures from October 26 to April 19, 1931. Then follow Lodge Programs made up of series of three or four lectures on each of the following titles:

First Principles of Theosophy.

The Field of Evolution.

The Occult Hierarchy.

The Seven Rays.

The Seeking Spirit.

Occult and Modern Science.

The Great Religions of the World.

The Angelic Hosts.

Thought Power.

Theosophy and the World at Large.

Next the objects and officers of the Order of Service are given, followed by a list of the Lodge membership. Lodge and National Membership are distinguished, and all dues are fully explained. The Objects of the Theosophical Society are stated, and International as well as National officers are named. The program closes with The Three Truths. Oklahoma City Lodge meets Tuesdays, Thursdays and Sundays at the City Federation of Women's Clubs rooms, and has Library hours twice a week there. We recommend this beautiful and explicitly arranged program to the consideration of all Lodges. A few copies are on hand at Headquarters, for distribution.

"It does not mean that you should give up the Theosophical Society because I do not belong to it."—From notes of a talk to Theosophists by J. Krishnamurti in London, February 24, 1930.

Meditation, Its Practice and Results

CLARA M. CODD

A complete outline for the practical study of meditation. Miss Codd said before writing this book, "There is so little written covering the subject of meditation that I trust this little volume will be of assistance to all."

Cloth \$.75

THE THEOSOPHICAL PRESS
Wheaton, Illinois

Silvering The Path ~ ~ ~ Edited by Sidney A. Cook

[*Mr. Cook will answer all questions asked on subjects pertaining to this department. Send them to him at Headquarters.*]

Let Us Dream

Let us freely acknowledge the value of a lodge as a center of light, a vibrant heart of peace in its community. And let us admit the value of the individual in his living of the theosophical life. But let us recognize also that beside the individual in his living of the truth and the lodge in its radiant power in its own neighborhood, there is or ought to be a theosophical influence nationally and even internationally.

Let us think of the new membership plan, not simply as a means of raising money, but as part of a much larger plan; as a means of helpfulness to lodges, that their community influence, supplemented by the devoted service of their members, may become constantly greater; but also as the beginning of a program to make our Society a strong physical plane representation of the Great Brotherhood whose instrument it is.

We know indubitably that Their willingness to serve is boundless, but Their power is restricted within the limitations of the channels through which They may reach the world. Our Society is Their channel and the stronger we may make it, keeping ever the right attitude, the greater will be Their beneficent influence. It is necessary only that we prepare the channel. The power, the life, will flow through.

Then let us, through the membership plan, establish a financial policy in keeping with a concern of standing and importance. Let us acquire a position where we can not only serve our lodges adequately in all their need for workers and for lecturers, but let us also be able to use our funds to make ourselves known nationally. Let us use the press of the country, the magazines, to make Theosophy known, and in due time, if we are diligent in such a program, if we are moderate in our attitude and sound in our opinions, we shall find a gradually growing respect for our principles and an acceptance of our ideas and our ideals.

Then can we commence to bring a theosophical influence to bear upon current opinion. The theosophical attitude towards the problems of the day will be sought and given due place in the public mind. Theosophists will be welcomed on public bodies because of the breadth of their vision, the depth of their understanding and the height of their point of view.

Then shall we begin to live nationally, providing a background against which a lodge's value in its community is recognized and membership will be acknowledged as a sign of contact with a body of sound thinkers, living in accordance with great principles.

With national prestige as a background, what strength for local service lies within the lodge!

Is it all a dream? Is the picture drawn at too long a range? It depends upon us all as

members. Let us dream, but in our dreaming let us see the vision that by its inspiration we may work for its realization.

Theosophy is not alone for the individual, the lodge, the community. It is for the world and we must widen our vision and broaden our activities and be big in our conception of our duty. All littleness in our attitude toward each other and in our local work must disappear, and by the bigness of our attitude and our understanding we may create a public appreciation among those we contact that will be the beginning of the realization of the dream of national usefulness.

The dream can be made a reality.

Building Fund or Membership?

Some months ago we came out plainly for the payment of Building Fund pledges before assuming obligations under the new membership plan. And we took that stand as we then stated in spite of a tremendous longing for the success of that plan, for all that it is intended to produce for the benefit of the Master's work. But still the fundamental principle involved calls for the same declaration, and where Building Fund pledges are unpaid they should take precedence though it means delayed subscription for one of the new memberships.

But there are many members who now have no obligation under a Building Fund pledge and we feel no hesitancy in suggesting to them the duty of supporting the membership plan. With so many members still sacrificing to meet their pledges, we have to rely on those not now so obligated, to be unusually generous toward the new plan until all members are free from Building Fund pledges and all can participate in Contributing, Supporting or Sustaining membership.

We must place our hope for its complete success in those not otherwise obligated and we confidently look for a membership subscription to closely follow the completion of any pledge. It has been made so easy that any member who could pledge to the Building Fund can take out one of the new memberships at \$2.50 for Contributing, \$6.25 for Supporting or \$25.00 for Sustaining dues each quarter.

For such subscriptions go to the extension of propaganda work and for help to lodges in locations where little aid has hitherto been available. The support of this work must of necessity devolve as a duty upon those fortunate enough to have paid their Building pledges, until those still paying can also support the major work. So to members who are now free from obligation to the Building Fund we appeal for support to the general program for which the new membership plan provides the funds.

But in case there are members who have

preferences for pledges, we offer a peculiar opportunity of double service. There are many sincere pledgers to the Building Fund whose circumstances, owing to sickness, financial loss or other misfortune, prevent their doing what their hearts desire. We can only extend our brotherly love and sympathy to them and seek others more fortunate to take their places.

Some members may like to complete pledges for some of these unfortunate brother members, thus accomplishing a double service in furthering our great cause as well as helping a brother fulfill an obligation. This would be a worthy work for any who have never pledged to the Building Fund, or those who having completed their own pledges would prefer to contribute further to the same Fund instead of taking out one of the new memberships.

We urge support of the membership plan but we recognize the need for replacing the pledges of members who can never pay, with new ones by members who can. The important thing for T. S. members is to do some active service, and some regular contribution, for membership or for pledges can well be considered as an essential activity of the devoted member so far as his circumstances permit.

Remember the purpose of the new plan of membership, and its underlying ideal will call forth your generous support. But remember too the position of unfortunate members who have unpaid pledges for which they feel a heavy moral obligation, but from which they can never find relief except by the goodness of some brother member.

Here is opportunity twofold, and now is the time when the need is greatest and the relief all the more welcome. Do something for some other member or take a new membership. We want every member as a participant in some form of helpfulness to Headquarters for its "Greater power of Service."

Your Little Shove Makes the World Move

My share of the work of the world may be limited, but the fact that it is work makes it precious. Darwin could work only half an hour at a time; yet in many diligent half-hours he laid anew the foundations of philosophy.

Green, the historian, tells us that the world is moved not only by the mighty shoves of the heroes, but also by the aggregate of the tiny pushes of each honest worker.—Helen Keller.

Report of New Membership Plan

	Subscribed	Pledged
Previously reported	\$3855	\$795
Current total	4400	745

When anyone has offended me, I try to raise my soul so high that the offense cannot reach it.—Descartes.

The Lodge Consciousness

1. A serene and unwavering confidence in the Society's purpose and sure progress regardless of varying physical plane appearances. Confidence but not passivity.

2. A realization of the nearness of the Masters to our work and to those Lodges in which a truly harmonious theosophical spirit of brotherhood prevails.

3. An utter devotion and loyalty to the Society, to Dr. Besant and to the Masters and Their Work.

4. A recognition of the fact that though there are other paths to liberation, Theosophists are not members in order to seek liberation for themselves. While they, like all others, must find truth within themselves, they nevertheless serve the Society because it is doing the Masters' work, helping the world in Their way.

5. An appreciation of the ideal that any work the Lodge undertakes ought to be worthy of being done in Their name.

6. A constant readiness to serve, remembering that "They also serve who only stand and wait." A quick responsiveness when there is opportunity of service.

7. A full realization of the usefulness of the Lodge to the Masters, as a center through which Their power of blessing may reach the world. A lodge performs a very wonderful service to them by regularly meeting in a spirit of complete harmony and devotion to Their service, even if no great physical activities can be undertaken.

8. A selfless seeking for truth that in Theosophists inevitably impels to service.

9. A sense of the necessity for good physical plane Lodge organization, such as should be demonstrated by prompt attention to the business side of Lodge life, the answering of correspondence, remittance of dues, arrangement of Lodge room, etc.

10. The importance of an open mind and clear and unemotional thinking when problems arise in the Lodge or the Society.

11. An attitude of kindness and tolerance to all, and an absence of criticism, realizing that we usually see but a small part of the picture, and have no right to judge even if we think we see it all.

12. A feeling of oneness, of unity, with all other Lodges that everywhere make up the Masters' organization, through which many have found the way of helpfulness as well as the path to inner certainty and peace.

S. A. C.

From Lodge Procedure Book

The ideals of membership are so beautifully but simply stated in the A. T. S. Lodge Procedure Book that, lest we forget, it seems well worth while to give excerpts from them here.

In opening a Lodge:

1. Let us have a few moments of silence, during which we renew our pledge of brotherhood and rededicate ourselves to the search for truth.

2. We gather here as students of the ancient

wisdom, endeavoring to prepare ourselves for service to humanity. May we work together in harmony. May we acquire the knowledge and spiritual understanding that will qualify us for wider service.

In closing a Lodge:

1. From the unreal lead me to the Real,
From darkness lead me to Light,
From death lead me to Immortality.
Peace unto all the world.
2. Having received these further instructions in the Divine Wisdom, may we go hence with our faith renewed and our minds fixed upon the higher life. May we by devotion and unselfish service endeavor to awaken the divine nature within until all shall be found worthy to stand in the presence of the Masters.
3. O Hidden Life, vibrant in every atom;
O Hidden Light, shining in every creature;
O Hidden Love, embracing all in Oneness;
May each, who feels himself as one with Thee,
Know he is therefore one with every other.
Let us go forth to sound the note of harmony in the discords of the world.
4. Each of us, upon entering the Theosophical Society, was received into a brotherhood of servers, for our entry into this organization draws upon us the attention of Those Great Teachers Who watch and guide the evolution of the human race.

The Teachers stand to us in the relation of spiritual parents, and we stand toward each other as brothers. Each member is, in fact, by virtue of his relation to the Master of Wisdom Who is his Spiritual Parent, a portion of ourselves, his welfare closely interwoven with our own, his progress helped or hindered by our intelligence, our morality, our conduct. May Those Great Ones Who are the head and heart of our movement help us to realize our duty toward each other, that we may grow in unity and in solidarity, thus making a channel through which Their work may be done.

Aggressive fighting for the right is the noblest sport the world affords.—Roosevelt.

If you build castles in the air, your work need not be lost; that is where they should be. Now put the foundations under them.—Thoreau.

Form of Bequest

I give, devise, and bequeath to the American Theosophical Society, a corporation, with its principal place of business in the City of Wheaton, State of Illinois, the sum of dollars (\$) (or the following described property):

Dues Under the New Membership Plan

Sustaining Memberships.....	\$100.00 annually
Supporting Memberships.....	25.00
Contributing Memberships.....	10.00
General Memberships—Lodge.....	3.00
General Memberships—National.....	6.00

All but General Membership dues are payable in quarterly or semi-annual installments. Members who have already paid General Membership dues may transfer to other groups by paying only the difference.

General Membership dues (Lodge) must be paid through the Lodge, but all other dues may be paid directly to Headquarters.

APPLICATION FOR NEW MEMBERSHIP

I enclose..... dollars for..... quarters'

dues for..... Membership under the New Membership Plan.

Lodge

Senora Aldag's Work in San Francisco

For some time, many American members and Lodge officers have felt the need of a fresh outlook on lodge problems and new ideas for lodge programs.

It was a timely idea of Mr. Rogers to ask Senora Consuelo Aldag, of the City of Mexico, to make a tour of the centers in the American Section, solely on behalf of lodge work.

If one individual is equipped to act as a sort of traveling "clearing house" for lodge methods, lodge procedure, propaganda and all the problems which confront the officers of a Theosophical Society lodge, Senora Aldag is perhaps the most able. She is experienced in theosophical affairs not only in Mexico but also in Australia where she spent many years. Thus she brings to our own lodge work a detached and clarified viewpoint.

San Francisco was fortunate in being the first to see the result of Senora Aldag's efforts. She arrived in this city en route from Honolulu where she had represented Mexico in the Pan-Pacific Women's Conference. She went immediately to work in the lodges around the San Francisco Bay.

Her work consists of using regular lodge meetings on their accustomed nights, for forum discussion of ways and means. This work pertains to Theosophical Society members and is aside from her brilliant platform work for the general public. By inviting discussion, she tactfully promotes the free expression of members' opinions. Having had contact with many Theosophical Society lodges in many places, this vibrant and active mind of hers is familiar with the problems likely to be troublesome within units of our organization. Thus, in San Francisco, her visits to every lodge in the city opened up intelligent consideration of theosophical propositions, the welfare and future of the Society, the attitude of the members, and suitable new lines of study and lodge endeavor.

Under the influence of her bright and wholesome personality, lodge members who would otherwise sit, mouselike and silent, thaw into a really frank expression of their views. Hardly any member, no matter how shy or how "new," but has some angle on our work. It is far better to allow it expression than to suppress it.

Senora Aldag's conception of work appropriate to Theosophical Society lodges, is most interesting. It is based on the three objects of the Society. One realizes suddenly, as she states the case for lodge work, the innumerable avenues of study and endeavor which we have perhaps not missed, but certainly slighted.

San Francisco, enriched by the brief visit of this Spanish-German lady with her broad outlook, fine mind and abounding sense of fun, congratulates the other American cities in Senora Aldag's tour. Without doubt they will profit and grow by reason of this "interior" activity emanating from our Headquarters. San Francisco 9-18-30.

EUGENE DEADERICK.

Clara Codd In California

From various Pacific Coast points comes commendation of Miss Codd's work. Louise W. Shelton of San Francisco writes that that popular lecturer put in a strenuous week there lecturing and visiting the various lodges, addressing the Northern California Federation, etc., and conducting a daily meditation for the members. Mrs. Shelton expresses the opinion that "never has Pacific Lodge had a speaker who has created a more favorable impression with the public."

Assistance Asked

The General Secretary, T. S. in Hungary writes to ask "if some of your members would be kind enough to help the widow of Count Bubna, the great pupil of Madame Blavatsky, who is in a deplorable condition. She is now eighty years old, and ill and helpless. She made a living by laundry work, but has become so ill that she can only live by charity."

The letter states that some Theosophists have been helping her, but that \$250 more would be required and that if we have members who will contribute, the donations should be sent to Countess Berta Bubna, Hotel Neue Post, Hof Gastein, Austria.

Theosophy At Geneva

Dr. Anne Kamensky, 14 Boul. des Philosophies, Geneva, Switzerland, has issued an appeal for funds and personal help to carry on the work at the International Theosophical Center in that city. The usual "spreading of the theosophical teachings" she says is excellently done by the Swiss Section, T. S. but "the aim of the International Center is to lay the unshakeable foundation of universal brotherhood under every activity operating in and from Geneva." She asks those who can give personal help to write stating what service they can render.

Anniversary at Headquarters

Headquarters' staff celebrated Founders' Day on Sunday evening, November 16. Excellent music added zest to the occasion. Mrs. Crummey sang to her own accompaniment, and Mr. Middlekauff discoursed on the violin, assisted by Mrs. Middlekauff at the piano. Miss Edmonston read from "Old Diary Leaves" the story of the meeting of the Founders and the formation of The Theosophical Society. Miss Mary K. Neff contributed corroborative readings from Col. Olcott's *People of the other World* and early letters of the Founders which have been published. She concluded by reading excerpts from the President-Founder's inaugural address at Mott Memorial Hall in New York, November 17, 1875. Miss Phyllis Crummey read "The Golden Stairs" which Mme. Blavatsky outlined for the feet of all true Theosophists to tread. The meeting was opened and closed with community singing, and very delightfully conducted by Mr. Fred Menzenwerth.

Our House in Order

For some time past the audit of the Society's accounts has been conducted as of the end of the calendar year, but as the by-laws provide for a fiscal year ending at June 30th, and as the membership income is based upon the fiscal period, the audit has this year been conducted as of June 30th.

J. C. Crummey & Company, Public Accountants, have rendered a report and accounts, including a certified balance sheet, of which the following summary appears as a part of the report:

	<i>Assets</i>	
Wheaton Land & Improvements	\$ 35,302.49	
Headquarters Building	\$208,283.60	
Less—Reserve for Depreciation	12,438.49	
	195,845.11	
New Furniture & Equipment at Wheaton	\$ 27,968.74	
Less—Reserve for Depreciation	8,799.37	
	19,169.37	
Total Building Fund Investment	\$250,316.97	
Oakdale Av. Property (Net)	\$ 15,669.94	
Minnesota Farm	1,600.00	
Other Furniture & Equipment (Net)	10,498.27	
	27,768.21	
Net Worth of Theosophical Press	\$ 50,607.40	
Less—Provision for Inventory Shrinkage	5,000.00	
	45,607.40	
Fund Assets Invested (Donated Bond)	100.00	
Cash on Hand and in Bank	10,309.38	
Deferred Charges	1,727.56	
	\$335,829.52	
<i>Liabilities and Capital</i>		
6% Gold Debenture Bonds outstanding....	\$ 69,150.00	
Special Purpose Funds, Unexpended	7,433.47	
Deferred Income	9,780.80	
Current Liabilities	3,944.66	
TOTAL LIABILITIES	\$ 90,308.93	

INVESTMENT ACCOUNTS:

The Theosophical Press	\$ 50,607.40
Less—Inventory Reserve	5,000.00
	<u> </u>
	\$ 45,607.40
Building & Tree Fund Donations....	196,020.75
General Fund	3,892.44
	<u> </u>
	245,520.59

TOTAL LIABILITIES & CAPITAL \$335,829.52

The report of the auditor, commenting on the balance sheet, furnishes the following additional information:

Total money invested in Wheaton Headquarters project	\$271,554.83
The money for this investment has been derived from the following sources:	
Collections on Building Fund	\$194,420.75
Money borrowed on 6%	
Gold Bonds	69,150.00
From General Fund.....	7,984.08
	<u> </u>
	\$271,554.83

The next largest item in the balance sheet is the Society's investment in the Theosophical Press, standing (after providing for possible inventory shrinkage) at 45,607.40

This investment is represented principally by:	
Inventory of books and other sales merchandise	\$ 35,708.41
Accounts Receivable	3,449.61
Book plates and composition, and furniture and fixtures	7,893.57
Supplies on hand	900.00
	<u> </u>
	\$ 47,451.59
Less—Current Accounts Payable	1,844.19
	<u> </u>
	\$45,607.40

Besides the 6% Bonds previously referred to, the liabilities of the Society are limited to three items—

Unexpended special purpose funds	\$ 7,433.47
(of which the report shows \$3,900.00 is subject to such propaganda use as the Directors may prescribe)	
Deferred income—represented by prepaid dues and Convention and Summer School fees	9,780.80
Current Accounts Payable and Accruals	3,944.66

1931 CATALOGUE

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THE THEOSOPHICAL PRESS
Wheaton, Ill.

The total of the Society's investment in all of its properties is \$245,520.59. This amount represents the Society's net worth at June 30, 1930.

We add the following regarding some of the balance sheet items:

The Oakdale Avenue (former Headquarters) property is rented and produces an income sufficient to cover the carrying cost, but this property and the Minnesota Farm will be sold as soon as suitable purchasers can be found and market conditions permit.

Other Furniture and Fixtures, carried at \$10,498.27, includes the portrait of Dr. Besant at \$2,546.93, as well as the library and other items of equipment.

The 6% Gold Bonds outstanding at June 30th are all represented by short term maturities, and arrangements have since been completed with the bond holders to re-issue these bonds, so that maturities are spread evenly over a period of ten years. The total of \$69,150.00, although a relatively large item, can therefore never become a burden or have any effect upon the carrying on of the essential work for which the Society was founded.

For some considerable time to come collections on the Building Fund pledges should provide the funds necessary for retirement of the bonds on this ten year program, and the New Membership plan, supported as it should be by the members, will provide sufficient income for all the propaganda purposes and activities of the Society and release toward the retirement of the bonds the income resulting from rentals in the living quarters of the building.

There is therefore no possibility of difficulty in meeting the bond redemption schedule as now arranged on this ten year basis of maturities, nor any danger whatever of the bond liability interfering with the Society's progress in its public work.

The Auditor's report shows:

Cash income of the Society from dues, rentals, MESSENGER subscriptions, and the operation of the housekeeping department	\$17,040.84
Cash disbursements for administration, maintenance, interest, production of the MESSENGER and net cost of operating the Theosophical Press	14,735.03
Excess of cash income over disbursements	\$ 2,305.81
Depreciation	4,350.90
Operating deficit	\$ 2,045.09

These figures do not include expenditures for lecture tours, field work or propaganda, since revenue for this purpose has hitherto been provided mostly from the Special Purpose Funds.

In the future the New Membership plan is expected to produce necessary revenue for these activities. In fact, it is the special purpose of the new plan. I feel that the Society is in a most sound and secure financial position, and that it may expect continually in-

creasing support of the membership to follow a realization of the value of the plan to the general stability of the Society, and to the carrying on of its great work.

The Auditor's report conveys a compliment to Mrs. Marshall and the staff for their co-operation, and in turn we thank Mr. Crummey and his staff for the completeness of the report.

L. W. ROGERS,
National President.

Mail for Headquarters

All mail addressed to individuals at Headquarters should be sent in care of the American Theosophical Society, Wheaton, Ill.

Official announcement has just been received of the election of Dr. J. J. van der Leeuw as General Secretary of the Dutch Section. The Headquarters address for that Section is Tolstraat 156, Amsterdam Z.

Porto Rico Section reports the resignation of Mr. F. Vincenty as General Secretary, and the appointment of Mr. A. J. Plard to the end of the term, July next. The Section address is now Box 3, San Juan, Porto Rico.

Help thy brother's boat across, and lo! thine own has reached the shore.—Hindu Proverb.

Welcome to Wheaton

Miss Mary K. Neff answered our advertisement for a stenographer and in coming to work with us at Headquarters she brings us all that we asked and more. For not only is she an efficient stenographer but she brings us the touch of our great leaders, having worked under Bishop Leadbeater at the Manor in Australia and with both him and Mr. Jinarajadasa at Adyar. By this close contact with greatness for many years she has developed many theosophical qualities that will make her lovable and valuable in the work at Wheaton. The Great Ones smiled on us when They sent her our way.

Mr. Oliver Green comes to us from theosophical activities in Chicago, to be our book-keeper. To him also we extend a welcome in his undertaking to serve with the group who serve the Section at Wheaton.

India In Bondage

By J. T. Sunderland

This book is a revelation of undeniable facts—many of them tragic, startling and well-nigh unbelievable—some of them appalling and terrible which the world does not know. Should not the story be told? In India we have the amazing spectacle of a great and gifted nation, for millenniums one of the most illustrious in the world, numbering 320 millions of human beings, the creator of great arts, great literature and a great civilization, held in forced bondage by foreign bayonets. Is there in the world a greater wrong?

Suppressed in India—Published in the United States.
Cloth 531 pages \$4.00

The Theosophical Press Wheaton, Ill.

The Michigan Federation

The "Correspondence Course" plan of bringing the elementary teachings of theosophy before the public is now well established among the lodges of the Michigan Federation. At the meeting of the Federation, held in Flint last month, this course was offered to those present after the public lecture and nine people signed application forms. Since that time individual applications have been coming in continuously, and complete courses are now being supplied to lodges, members of the Michigan Federation. The complete course of six lessons is offered for the actual cost of printing and postage, viz., one dollar. In this way, people who become interested in some particular phase of theosophy at a public lecture, can be provided with an introductory outline and the lessons, mailed to them at periods of two weeks apart, keep up a sustained interest. The general reception of this plan to date has been such as to reasonably assure its complete success. It provides a unique method of stimulating interest and particularly of keeping that interest alive after the visits of National Lecturers.

E. NORMAN PEARSON.

From the Editor of The Theosophist

Kindly allow us, in the name of Dr. Besant, to thank in the MESSENGER all those who have sent in donations and gift subscriptions. These continue to come in slowly, but sufficiently to warrant continued publication. We need 1500 more subscriptions to meet the expense of production. Surely among our 8,000 members others will also respond to Dr. Besant's appeal to help her international magazine.

Kindly extend a Merry Christmas to all members.

(Signed) MARIE HOTCHENER.

For the Holidays

Mr. and Mrs. J. D. Moore, Jr., and Mrs. Richmond Wetmore, of Birmingham, Ala., will entertain Miss Codd during the holidays. After the first of the year Miss Codd will give a course of lectures in Birmingham.

Mrs. Aldag will spend the holidays at Headquarters.

Book Reviews

James H. Hyslop—X, His book, a Cross Reference Record, by Gertrude Ogden Tubby. Published by the York Printing Co., York, Pa. Price, cloth, \$3.75, through the Theosophical Press, Wheaton, Ill.

Here are recorded the results of twenty-nine sittings, where Miss Tubby has communicated by medium, with James Hyslop of the American Research Society and who passed out of the body in 1920. It is the usual after death record, with the added interest that it comes from the mind of a man

intellectually developed. This cross reference was made from sittings held in America, France, and England. Much relates, as would be expected, to Mr. Hyslop's family data and Miss Tubby's work has been the sifting and analyzing the entire mass in order to present the references that have value.

The communicator was identified by the letter X as being a symbol peculiarly associated with him. Hyslop was an earnest investigator himself and his family of a past generation was associated with the Piper Seances.—V. B. H. D.

The New Divinity, and The New Science, both by Herman Behr. Published by the author. Price, cloth, \$2.50 each, through the Theosophical Press, Wheaton, Ill.

These two volumes, edited and published by Herman Behr, consist of ouija board writings which touch upon a great variety of matters, religious, philosophical and scientific. The messages are ascribed to the authorship of a number of prominent historical characters, mediæval and modern, but the messages in their style and content do not differ radically from the majority of such psychic communications. One of the most astonishing revelations which these volumes hold in store for the reader is that such diverse personalities as John Bunyan, Mary Baker Eddy, Jack London, and many others now write in exactly the same literary style. It is somewhat difficult to discover an underlying theme or consecutive scheme of teaching running through these volumes such as their titles would lead one to anticipate. They will prove of interest, however, as examples of the character of teachings usually received through such agencies as automatic writing and the ouija board.—Roy Maberry.

Abdul Baha in Egypt, by Mirza Ahmad Sohrab. Published by J. H. Sears & Co., New York City. Price, cloth, \$2.50, through the Theosophical Press, Wheaton, Ill.

The first of several to be published, this book begins a series on the philosophy of Abdul Baha. It is written in the form of a diary, and is the biography of the Wise Man, as well as an account of his teachings.

We remember, in the years just previous to the war, Abdul Baha making a tour of the Western civilization to bring to them an old lesson in a new form—"Good will to men and peace to all men."

Carrying on the work of his father, who founded the Bahai movement, he became to his followers a great prophet, and there are some to be found in our own ranks who had their spiritual awakening through the teachings of Abdul Baha.

The book covers a period of only three months, and these writings, together with those still to be published, were forwarded to all Bahai centers, throughout the world. Thus for those who wish to investigate it, the entire Bahai teaching in its exoteric content will be available.—V. B. H. D.

The Mysteries of Egypt, by Lewis Spence.
Published by Rider & Co., London, England.
Price, cloth, \$5.25, through the Theosophical
Press, Wheaton, Ill.

The author considers the Egyptian Mysteries the source from which the Persian, Greek, and Roman mysteries have been derived. Their secret has been well-kept, and even in this modern age, with its improved methods of research, much remains hidden.

Very little can be discovered from the recensions of the Book of the Dead, and the author culls his information from accounts of the mysteries as related by Herodotus, Plutarch, and Apuleius, combined with his own power of intuition, and attainment in esoteric knowledge. The book is written from the mystical standpoint, the author emphasizing the belief that "no individual can lead a life of psychic security without at least a minimum of contemplation upon things hidden and divine" and "that no nation which in the main ignores them can be secure in justice, and in loftiness of ideal."

Mr. Spence displays in this work, recondite knowledge of the philosophy, symbolism and ceremonial of the mysteries, and every student interested in the esoteric side of religion will find much material upon which to ponder.

—Maud Lambert-Taylor.

Psychic Philosophy, by Stanley de Brath.
Published by Rider & Co., London, England.
Price, cloth, \$1.75, through the Theosophical
Press, Wheaton, Ill.

This book is in effect a history of the changes in thought during the last century with regard to intelligent communications with the unseen world.

It is written by a man of science and superior intellect and "was undertaken to prove his own scepticism," but like so many others he was forced to change his attitude and acknowledge that the things which he encountered only proved the value of psychical research to the world.

He writes interestingly of materializations, super-normal photography, the evidence of the senses and objective phenomena in general, while he shows that "death is no breach of continuity." He gives a classification of mediumship and points out the difference between spiritualism and Psychical Research.

The chapters on the "Human Family" and "True Romance" are exceedingly interesting and thoughtful.—V. B. H. D.

The Story of Psychic Science, by Hereward Carrington. Published by Rider, and Co., London, England. Price, cloth, \$8.75 through the Theosophical Press, Wheaton, Ill.

For persons interested in psychic phenomena and spiritualism, this detailed account of their development will be unusually interesting. The author's name is sufficient to attract the attention of sincere seekers for the

truth, as he is already well-known through other works, as using plain, practical common-sense when investigating mysterious, and often weird events. In this book, he reveals his keen observation, and understanding on such subjects as mesmerism, and hypnotism, abnormal and supernormal psychology, dual and multiple personality, psychic and spiritual healing, sex and phycic phenomena, ectoplasm, automatic writing, the evidence for survival after death; and concludes with the relation of psychic phenomena to other sciences—to physics, chemistry, and mathematics.

He also gives the history of the Society of Psychical Research, and an account of what American Universities are doing in this direction.

The book will be welcomed by everyone interested in Psychical Research, there seems to be no detail on psychic phenomena omitted.

—Maude Lambert-Taylor.

Treatise on the Gods, by H. L. Mencken.
Published by Alfred A. Knopf, New York City.
Price, cloth, \$3.00, through the Theosophical
Press, Wheaton, Ill.

This book may be considered among those of high value for placing in the hands of people of religious tendency and yet withal of inquiring mind. From the point of view of orthodoxy, it is destructive. Creeds and dogmas become strangely unstable and unreal as one reads—yet nothing tangible is offered to take their place. Here lies the opportunity. A well-chosen book on theosophy will provide a convincing sequel.

Mr. Mencken, in six chapters deals with the nature and origin of religion (according, of course, to Mr. Mencken!), its evolution, its varieties, its Christian form and its state today. To a theosophist, many of the views which he puts forward are not convincing; to the theologian, they must be disconcerting.

Illustrative of the writer's reasoning: Papupo-Melanesian savages, he says, believe that a mother "becomes pregnant by the act of ancestral spirits who insert a spirit into her womb; it is not a new creation but simply the spirit of one who, being dead, tires of life on Tuma, the island of the departed, and craves for another whirl on earth." From such primitive ideas, Mr. Mencken believes, man built his concept of the soul. However, for our comfort, let it be registered that he adds "nor are such beliefs confined to savages . . . theosophists, as everyone knows, ground their whole system upon such a concept of transferable psyches."

The student will gain much from what he agrees with, and what he differs from, in this book.—E. Norman Pearson.

Science and the New Civilization, by Robert A. Millikan. Published by Charles Scribner's Sons, New York City. Price, cloth, \$2.00, through the Theosophical Press, Wheaton, Ill.

It is always a treat to have a new book from the pen of this great American scientist,

and we are not disappointed in this as the newest information from the scientific fields. A small book of less than 200 pages but fraught with the great things that this age is giving birth to. In this he writes of the last fifteen years of Physics, the "Sins of Science," "Michelson's Economic Values," the relation of science to industry, and he closes by telling us that the three great elements in human progress are the Golden Rule, the idea of natural law and the idea of age-long growth or evolution.

This is a book to own, if for nothing else than the last chapter which, in explaining the above mentioned elements, explains why religion is a supreme need of the human mind and why institutions like the family, the state and religions have survived.—V. B. H. D.

Freedom and Brotherhood, by Dorothy Mary Codd. Published by the Theosophical Publishing House, London, England. Price, paper, \$35, through the Theosophical Press, Wheaton, Ill.

A deep understanding of the essential meaning of freedom and spiritual fraternity is to be gained by the study of this little book. The author distinguishes, in clear, vigorous English, the difference between freedom and license. If modern youth would only "read, mark, learn, and inwardly digest" its pages, and grasp the principles expressed as belonging to the new age, they would lose their sense of injustice, and captious rebellion against the older generations. Every chapter contains sensible and practical reasons for the changed trend in society, religion, and politics; the book is an inspiration, an appeal to live in freedom of the higher, and not in the lawlessness of the lower self.

Humanity is yearning with anguished desire for peace and freedom. The author tells how both may be attained. Every member of the Theosophical Society should possess a copy and study it with careful concentration. It would result in a better understanding of the spirit which pervades the world today, and in a greater tolerance for those who have different viewpoints. To love all, is to comprehend all.—Maude Lambert-Taylor.

The Prince of Atlantis, by Lillian Elizabeth Roy. A novel published by The Educational Press, New York. Price, cloth, \$3.00, through the Theosophical Press, Wheaton, Ill.

The Prince of Atlantis is, as the name implies, a story of the lost continent of Atlantis and deals, in an intimate fashion, with the lives of the inhabitants of that land, particularly that of the royal family and the first son of the ruling King, Prince Atlas.

The writer depicts political intrigue and romantic love affairs and includes a history of the civilization prepared by "the Scribe" to be preserved for the enlightenment of future races. The spirituality and worldliness of the people are discussed freely, and the rites and meetings of both sides fully described, but this author does not seem to agree

with the writers of "Man: Whence, How and Whither," wherein we read that the traditional worship of the race was the worship of the Sun.

The book is trite, prolix and absurd in spots, but having read it, one may feel somewhat better acquainted with the Atlanteans.—Lee Dorn Hankins.

The Astrology Birthday Book, by Hazel L. M. Fauber. Published by Laidlaw Brothers, Chicago, Ill. Price, cloth, \$2.00, through the Theosophical Press, Wheaton, Ill.

The Astrology Birthday Book provides a place for the autographs of friends in their proper birthday dates. It enables its purchaser to give character readings for friends based upon an astronomical analysis of each zodiacal period. It shows the names of many famous people born on each day of the year. It is also a combination autograph album, "reminder" of friends' birthday dates, and game book.—D. H.

The Art of Straight Thinking, by Edwin L. Clarke. Published by D. Appleton & Co., New York City. Price, cloth, \$3.00, through the Theosophical Press, Wheaton, Ill.

This work, which the author terms a "primer of scientific method for social inquiry" falls little short of being a masterpiece in its field, in which there are few works.

The subjects of individual and popular prejudice are well treated and are enlarged upon with a number of illustrative cases from periodicals. Deductive and inductive logic, hypotheses, circumstantial evidence, written and oral sources of testimony, and propaganda, are treated in this remarkable work, which, although a textbook, is attractive to the general reader, in the lines of psychology and logic.

Appropriate questions and exercises are in the rear of the text, also a bibliography.

The arguments in favor of Mr. Clarke's statements are generally conclusive, and indicate rather profound thought and familiarity with the varied subjects which he discusses in a very interesting manner.

Possibly the only noticeable deterrent to the complete success of this work is the author's rather naive implied acceptance of Jno. B. Watson's Behaviorism, although we must believe that the author has his own beliefs and prejudices, evidences of which can be noted elsewhere in the book.

This is a book of importance which every thinker should have in his library; the esoteric thinker needs it just as badly as does the average person.—Leon R. Franks.

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